

The Mindful Parenting of Kyai in Pesantren

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ABSTRACT

Parenting is an important topic for discussion because it plays a key role in children's education. A child's inherent character reflects how well their education has been carried out, and this includes both teachers and parents. Pesantren caregivers, known as Kyai, are highly regarded for their work in fostering good character in their charges. However, it has also been able to maintain the pesantren's leadership succession while still adhering to the core values and beliefs that are the foundation of the pesantren. The success of the Kyai family can be seen in their children, who have taken on leadership roles in their communities and in Islamic boarding schools. As a result, this research aims to shed light on the prophetic values-based mindful parenting practices of Kyai and his wife. A qualitative case study methodology is employed in this study. A series of methods were used to gather data, including direct observations and interviews. The Miles and Huberman data analysis technique was used to reduce, display, and verify the data collected during the data collection process. The pre-conception and post-conception periods of the mindful parenting process based on prophetic values are examined in this research. Parents who practice prophetic values in the pre-conception period are guided in their choices for a partner, pray for godly children, and provide positive stimulation and nourishment with halal-thoyyib food intake. Parenting is also carried out in the post-conception period through Sharia rituals, such as giving attention and affection, exemplifying and indoctrinating, and asserting one's authority.

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1. INTRODUCTION

Family is the closest neighbourhood to children. Parents have essential responsibilities in a child's education (Sofyan, 2019). An essential role in the family is to build character as well as child

development. Therefore, parents must increase their knowledge of education and childcare (Sofyan, 2019). The family is a minor institution in society that can prepare the child's morals in living life in the future (Hasanah, 2019). If children's education is excellent and directed, the child will later grow up as good human beings and beneficial to the nation. The first education a person receives from birth is from his family. Family is a pattern shaper of child development by introducing values and norms in the family environment (Fawaid & Hasanah, 2020). Thus, people occupy a fairly vital position in the growth and development of a child. Parents are not only in charge of the nutritional intake of a child. However, parents play a role in moulding the child's personality that aligns with the desired values.

In the context of children's education, parents often face challenges and problems that are pretty complex. The problems faced by parents tend to vary depending on the situation behind the child's education process. Some parenting concerns encountered in general are children do not want to listen to parents, children are difficult to be asked to learn, like arguing, all they want, playing games that do not know the time limit, Etc. Various problems are caused by wrong parenting patterns and do not fit the context and situation.

The correct parenting pattern for children is to adapt to new people who are in their respective environments. Parental plays an essential role in the success of children. (Mundiri & Adhimiy, 2019) Parents are also required to have basic skills and skills in educating their children. So, the Kyai parenting pattern is an empowerment activity carried out by parents to their children. The activity has a set of knowledge, experience, and skills in the authorship to have spiritual, cognitive, language, social, emotional, motoric, and artistic morals (Erlanti, Mulyana, Wibowo, 2016). In this case, Good parenting, parents will give uswah to their children in the future.

Parenting patterns in the present have changed not as before radicalized parenting. Parenting patterns in the present are full of challenges, ranging from parents' readiness to facing various challenges, as described in their research by Lisa and Astuti (Lisa & Astuti, 2018). Parents in childcare are often not adapted to the knowledge of how to educate a good child. Parenting done to children today affects the parenting of parents. The concept of Mindful Parenting makes parents realize that educating children must be done with emotional control. Emotional control parenting is one of the essential elements of parenting. Mindful parenting patterns appear in the pattern of authorship carried out by the figure of Kyai (El-Rumi, 2020). In educating his sons and children, Kyai is known as a person who has expertise in science, religion, religion, leadership, and charisma in caring for his children. Kyai has an essential role in developing the child's personality, namely four parenting traits that are the nature of the Prophet's example, namely Siddiq, Amanah, Tabligh, and Fathanah. The four apostolic traits show that Kyai parenting can give character, behaviour, personality, and characters. It is not just character and morals that are the future benchmarks in parenting. However, parents' motivation to educate children affects the impact of Kyai parenting on their children (Utami, 2021).

The description above emphasizes that prophetic values are noble values attached to the prophets to achieve the tasks that have been given. Education based on prophetic values, humanization, liberation, and transcendence (Kuntowijoyo, 1998). These three fundamental values then make human life more humanistic. Prophetic education can also be interpreted as an educational method that makes prophets a source of inspiration. Thus, the primary sources in education and internalization of prophetic values are the Qur'an, Hadith, and Atsar Sahabah. Therefore, Parenting models that parents apply to children become factors that affect children's behaviour in the future. The concept of Mindful Parenting makes parents realize that educating children must be done with emotional control. In response to this, emotional control is one of the guidelines for guiding a good child. Mindful parenting appears in the ability to nurture, guide, educate and foster in order to be able to make humans believe and fear and practice karimah (Bali & Holilah, 2021). The existence of pesantren also becomes an intern factor that makes Kyai a charismatic figure and figure and becomes an example to his son (Setiawati & Zuniati, 2020).

Several researchers have researched mindful parenting, such as Cowling and Van Gordon, Ahemaitijiang, Justin Parent. However, the results of this study only focused on mental health by mindful parents and how parents are aware of their thoughts, feelings, and behaviours and pay

attention to their children in a non-present, centred, and judgmental (Cowling & Van Gordon, 2021). Most of these studies were carried out with a quantitative approach. Thus, research on mindful parenting conducted by Kyai for their children who incidentally will become the successor of Kyai's leadership in pesantren has not been carried out by other researchers. Based on the description, this study focuses on parenting patterns that are mindful and Prophetic parenting, which Kyai has done.

2. METHODS

This research uses a qualitative research approach. Thus, this study aims to uncover the meaning behind Kyai's parenting in educating his children. Meanwhile, the type of research used in this study is a case study. In this approach, he directs to the background and the individual holistically (intact). Thus, this qualitative research approach is to examine and uncover Kyai's parenting problems in educating her daughter. The focus of this research is KH. Hasan Abdul Wafie. KH. Hasan Abdul Wafie is the caretaker of Pesantren Nurul Jadid, who has 12 children.

Data collection is done with participant observation and interviews. In conducting observations, researchers directly went to the field to observe related things at the research site. While the interview technique was used to reveal data from informants about mindful parenting based on prophetic values, the researcher conducted interviews with the sons and daughters of the Kyai, wives, and students. Researchers also involved themselves in several roles at the location to examine Kyai's role in educating his children at Pondok Pesantren Nurul Jadid Paiton Probolinggo, ranging from as a non-participant to a complete participant. While the data analysis technique used in this study is the Miles and Huberman data analysis technique are consisting of data reduction, data display, and verification.

3. FINDINGS AND DISCUSSION

The pattern of parenting Kyai appears in Kyai's ability to educate his children, who emphasize the model of authorship that leads to the achievement of the character of the prophet Muhammad (Muallil et al., 2021). The orientation of achievement should be done by pesantren who in their daily lives prioritize values and behaviours that are considered to inherit values derived from the traditions of friends and prophets (Tarbiyah & Kendari, 2018). Kyai's parenting pattern, which is Prophetic Parenting, is an overall paradigm based on rights and responsibilities between parents and children (Angelita, 2018). And it is parenting that is adopted from the way the Prophet (peace be upon him) nurtured children. Guidelines in educating children in Islam are also based on the Qur'an and sunnah and what was said by the Prophet Muhammad (peace be upon him), commonly called hadith. Kyai's attitude of parenting treatment to his daughter since he was a child, both in educating, building, getting used to and guiding children optimally based on the Qur'an.

A strong character can be formed by cultivating values that emphasize good and bad. The first step in this process is introducing good and bad behaviour, then habituating good behaviour in everyday life. Furthermore, habits considered good and beneficial will be adopted to be the attitude of daily life. And Kyai continues to encourage and motivate her children to stick to good behaviour and attitude. Kyai's behaviour in educating his sons and children and becoming models of authorship are;

Prenatal period

Choosing a good marriage mate of religion and kindness

Choosing a partner is one of the decisive ways to the next process of authorship. Kyai in this case, makes the Qur'an and hadith a source of value and guidance in life included in the selection of life partners. Therefore, Kyai, in the selection of life partners, tends to make religion and ethics criteria for life partners.

This is in harmony with Kyai's behaviour of not necessarily choosing a life partner, but Kyai's behaviour in choosing a good life partner: religion and ethics. At the age of 30, he often helped KH. Zaini Mun'im in teaching santri. Looking at kh's behavior. Hasan Abdul Wafi is good from all sides of

both religion and ethics, KH. Zaini Mun'im is interested in marrying her daughter named Ny. Hj. Aisyah Zaini. That's kh's way. Zaini Mun'im in applying Prophetic Parenting which became the Prophet's way of educating children. Prophetic parenting teaches that are educating children starts from a marriage. When choosing a partner, one must pay attention to a good partner of religion and ethics to later produce good children.

Begging for descendants who sholih and sholihah

Prayer is one of the first steps, and the greatest efforts believers can make to make their wives and children obedient to God, knowledgeable and charitable. In his hadith the Prophet also affirmed that the prayer of the parents is one of the three prayers that mustajab (granted by Allah). Therefore, parents should multiply prayers for the good of their offspring.

Kyai always asks for offspring that sholih sholihah. Kyai incessantly prays to ask for offspring that are sholih sholihah and useful for everyone. Because of Kyai's behaviour, he was blessed with 5 sons and 7 children who sholih and sholihah.

Provide positive stimulation.

God tells us about the state of man when he is born in the world. This verse is a signal from God to His servants that the sense of hearing has begun to develop while the baby is still in the womb. Ny. Hj. Aisyah Zaini (Kyai's wife) performs positive stimulations taught by Kyai such as preaching the Qur'an, behaving well and dhikr. Therefore, babies in the womb can already receive positive stimulation.

Provide halal and tayyib food intake

God commands man to eat whatever is on earth that is important to the halal and the tayyib. The food eaten should positively affect the self who consumes it and is not harmful to the body and mind. In surah al-Mu'minun verse 51 as;

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ٥١

Allah again discussed the matter of halal food, which is juxtaposed with charity. In verse, Allah hints that halal food can affect a person's behavior or actions. Even Kyai applying the type and quality of food can affect spirituality and bring different behavioural consequences for each individual, such as in the cooking process, Ny. Hj. Aisyah Zaini (Kyai's wife) always accompanies chastity and asks the origin of giving. Through this verse, it is recommended for every parent to pay attention to the food given to the child.

B. Postnatal Period

Age 0-2 years (breastfeeding phase)

1. Do some things like mashru

Some things that must be done by Kyai after the birth of a child as recommended by the Prophet sallahu 'alaihi wa sallam, such as: The first, chanting the adhan in the ears of his children, as well as the adhan for the call to prayer. Chanting the adha and iqamah in the ears of the newborn baby will protect the baby from the disorder of ummu sibyan (Syaiton). In addition, reciting the adhan in the baby's ear is also an early initiation for the child to amar ma'ruf nahi munkar. The second is the newborn child. In language, the meaning of tahnik is to chew something and put it while rubbing it on the roof of the baby's mouth. Tahnik is done to be trained and strong to eat. The best thing to tahnik is a date or something sweet (honey). Third, aqiqah by slaughtering 2 goats for boys and 1 goat for girls, giving good names, and shaving their hair. Doing aqiqah is a form of implementation of gratitude to God and a form of recognition of the child's existence amid his family. After recognition, children also have the right to get a good name from their parents. Ibn Qayyim said that there is a connection between the meaning of a name and the owner, especially in the nature and attitude reflected in the name's owner.

In addition, the name is also a prayer for the owner of the name (Munawaroh, 2021). Prophet said to shave all the hair on the seventh day after his birth, and give silver as much as the hair of a shaved baby. Shaving the baby's hair is very good for his health, such as: opening the membranes of the scalp, sharpening the senses, and others. Fourth, blacken the children of both boys and girls. According to Ibn Qayyim, circumcision is a refinement of human nature and the teachings of Islam and becomes a symbol of one's entry into Islam. Another wisdom is that circumcision purifies yourself, beautifies appearance, and, most importantly, stabilises lust.

2. Give attention and affection from an early age.

Everything that is recorded in the mind of children in childhood has a significant influence on the formation of their character in the future. Therefore, in Surah al-Ahqaf verse 15, Allah hints at the importance of parental attention and affection for children in childhood. Because a person's mental attitude and mental health as an adult is largely determined by the treatment, he experienced as a child.

Age 2-7 years (post-breastfeeding phase)

1. Give exemplary.

The verse explains that Kyai's example is not only applied once or twice but has the purpose of how to be a good example to his daughter to wish god's pleasure (Kamisah & Herawati, 2019). Kyai practice what Kyai learn through the example (akhlaq and attitude) that they learn rather than just instruction and advice that comes out of the mouth but does not set a good example Because considering that parents in a more dominant society do not provide teaching related to the treatment of parents who are good to their children but just tell, it is not surprising that they better assess what they see. Just as a child is told something they should do will only be heard, unlike a child who is immediately given an example of an act, they will easily follow what they see. This proves that in an example, not only racing on speech and delivery but also requires good practice and example. Parenting is a parenting pattern of how parents educate children.

Kyai is aware of her position as a figure and role model for her children, so always be careful in every action because all his actions will be seen and imitated by his children. Kyai will not teach anything to his children, while he himself will not do it. Kyai always tried to set a good example to her children. Both in terms of speech and behaviour. According to one of the Ustadz at Pondok Pesantren Nurul Jadid said that Kyai in this but always behaved well, because he felt a role model by his children and santri so that all the deeds are done were nothing out of Islamic sharia like for example: when meeting anyone he smiled and greeted and bowed a little shoulder, then every time the prayer arrived Kyai always wakes his santri, When there is a jama'ah who tells to be a tahlil priest or mubaligh he does not want to be given the slightest canroh (Bisyaroh), if the host is encouraged to be given it in harmony with Kyai's wife, NY. HJ. Aisyah Zaini. (Maimun, private interview, August 20, 2021).

From the above display, it is clear that a Kyai must always give an example to his children and he always smiles with anyone without showing his distress, then invites the princess and his santri to worship he is willing to wake up one by one, he even rejects it because he teaches his children to be sincere. And do not forget to do anything he is very happy if done continuously (istiqomah). With this, his children will get used to it and grow in his soul a good character. In his daily life KH. Hasan Abul Wafie has a generous nature, it is evident when there are NU administrators that they were initially confused to find a place for the event so they sowan to the cottage ndalem and Kyai gave advice on holding an event in ndalem. During the activities, he gave food dishes without asking for the slightest reward and always made guests not disappointed because they were respected.

2. Habituation to behave well.

One method that can be done in the process of forming a child's character is the habituation method. As the prophet used (Prophetic parenting)when he educated children or young companions, among others: when the Prophet taught adab to eat and drink to 'Umar ibn Salamah, he trained 'Umar to practice the adab when eating with him.

The Prophet taught our children to be accustomed to praying since childhood. Because with the habit of small, like carving on a stone, it will stick and strengthen forever, so that the habit is not easily

lost. The Prophet said in his hadith: "Command Your children to pray when they are seven years old, and beat them at the age of ten. And separate their beds." (HR. Abu Dawud and Ahmad)

Habituation is based on the results of interviews and supported by observations made by Kyai habituation in his daily life. The Habit of discipline is very visible in Kyai habituation in educating him so that the daughter of Kyai realizes that he must be able to manage his time in doing everything. Chaplin said in Joseph that "discipline is capable of regulating its own conduct. In addition, it has a responsibility to plan its own activities (Safi'i, 2020).

Ny. Hj. Nur Khotimah Wafie, the eighth princess, stated that Kyai before leaving for Kyai's organizational activities. Kyai always prepares what he will bring and cleans the shoes used and the daughter of Kyai is ready to help Kyai in cleaning the shoes he will wear and the bike he will use. This is in harmony with Ny. Hj Aisyah Zaini (Kyai's wife) taught them to arrange around him one example of pulling grass and taking care of what he has. Thus, what Kyai sees, hears, feels, and does can form the character of the daughter prince. In addition to making habituation as the main method of education, the creation of climate and culture, as well as a conducive environment is also very important, and also forms the character of children (AA, 2021)

3. Indoctrination

The essence of indoctrination in religious education is to control the minds of parents. Researchers associate indoctrination with the term control beliefs, which are fundamental beliefs acquired through natural processes of culture, education, socialization and interaction with humans and nature. Control beliefs, as they are called, control whatever goes into the belief system and determine how we perceive things to ourselves, others and the world.

Kyai can be a teacher for his children when they have difficulty understanding terms of religion, *furudul ainiah* and the subjects he studied. Pestalozzi argues that it is very important to pay attention to the child's thinking (Daniel Lucas Lukito, 2021). Every child is guided to get used to understanding every knowledge taught to be able to find comparison and consider every knowledge of *aqidah* such as the example of Kyai teaching to *istiqomah jama'ah* prayer and reciting. This is practiced so that children do not get caught up in the concept of negative indoctrination. An indoctrination attitude that solely teaches and strangles good and bad values only, without being balanced with habituation patterns taught by parents intensively, can trigger children to behave in accordance with noble values.

4. Assertiveness

Assertiveness becomes part of Kyai's parenting process in educating his children. Kyai's firmness to his daughter allows everything as long as it does not violate norms and *sharia*, and disciplines the obligations that must be done, such as *jama'ah* prayer, *muthola'ah ngaji kitab*, recite *Al - Qur'an*. But Kyai's attitude also controls with a warm attitude. When the child makes mistakes that violate the norms and *sharia* he gives punishment, while when his children give something pride, Kyai gives reward to his children. Kyai continues to provide supervision of his son and strong control and positive encouragement. In communication when gathering with the Kyai family, KH. Hasan Abdul Wafie gave encouragement to his daughter's activities and discussed and asked for advice in a confusing act. KH. Hasan Abdul Wafie Kyai demanded that his daughter always be disciplined in religious affairs (*jama'ah* prayer), recite *Al - Qur'an*, the *Kitab Kuning*, and the child's obligations.

5. Spiritual Deepening

Spiritual deepening is the awareness that invites man to make Allah with his representation, his ordeal, his great qualities and names (*asmaul husna*), and (*The Qur'an*) as the main model of all the expression of human truth (Liu & Ma, 2021). That is why all forms of the Muslim life order have spirituality, insofar as it is based on the awareness of the oneness of God, as expressed by the *Qur'an* and based on the prophet's example. The goal is to obtain divine nature by achieving His good in a perfect way.

Based on the description, importance of Islamic *aqidah* education is understood in building children's character in a strong religion through proper education. Therefore, spiritual deepening in education is very influential on the development of children, after KH. Hasan Abdul Wafie married Ny. Hj. Aisyah Zaini, precisely when she was pregnant with her children, she was *istiqomah* fasting

Monday Thursday, reciting Al - Qur'an, amar ma'ruf nahi mungkar and praying jama'ah. Therefore Kyai was determined to educate the son of the nation's daughter.

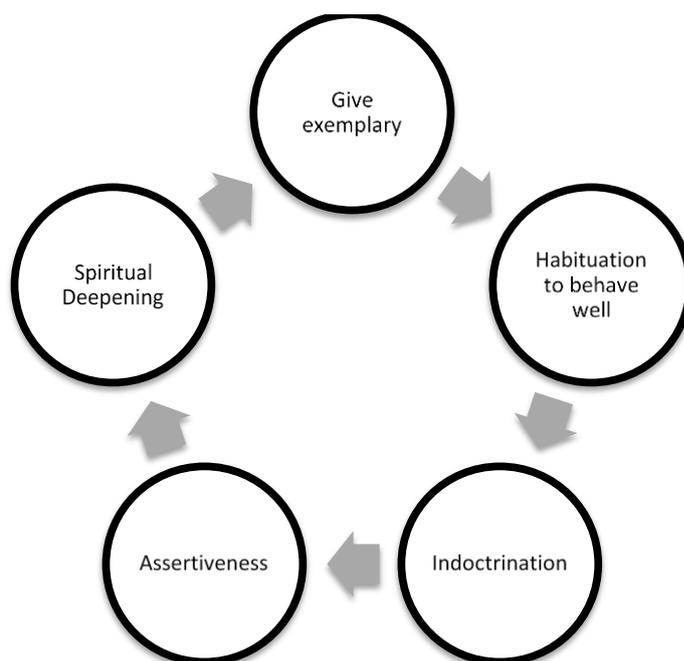


Figure 1 Methods of Kyai's Parenting

Parenting carried out by Kyai against his daughter uses five guidelines, namely: first firmness, which is part of the authoritative parenting pattern that educates, guides and teaches aqidah and akhlaq such as examples of jamaah prayer, recite Al - Qur'an, Ubudiyah and giving suggestions (directions). Both examples that are part of the Prophetic and mindful parenting that provide figures and examples for their children in a Kyai way will not teach or command their children to do good, while Kyai herself does not do it and simplicity. The third Social is part of the Prophetic and Authoritative Parenting that includes courtesy to everyone, the attitude of establishing a fraternal rope (ukhuwah), tawadhu, benefactor, friendly and polite, fulfilling or keeping promises, social soul, mutual respect and tolerance (Asbari et al., 2020). Habituation campaign which is part of the mindful parenting pattern not to be negligent in terms of responsibilities and duties as well as in terms of prayer, the routine of preaching the Qur'an. and trust. Not only that habituation in preparing the third self to perform (travelling) also Kyai did. The fifth indoctrination is part of the authoritative parenting pattern delivered and taught by parents, therefore the delivery taught education and knowledge of aqidah by Kyai does not see age or does not wait for the age that this child is ready or not to be taught since childhood will be imbued with religious education. The six Spiritual Deepening, which is part of Prophetic Parenting which, prioritizes spiritual activities and explores esoteric dimensions. Kyai provides education by way of old age, giving a good example to the child. The third is always returned to God and prays for the child to always get ridho from Allah Subhanahu Wa Ta'ala.

The impact of Authoritarian parenting on child development can make children's emotions explosive as well as interpersonal relationships that are not good. But with, prophetic parenting impacts children to be disciplined, especially in religious matters such as in worship (jama'ah prayer) and Kyai in character formation will have an impact on children's creative attitude because they are used to freely express themselves. Still, children become confused because they are not familiar with existing boundaries. This can make it difficult for children to adjust to the environment, selfish and less learning motivation. But with, the combination of Authoritative Parenting and Prophetic Parenting will impact children who can make experts in the science of religion, love of science, society well, the spirit of nationality and love of the homeland unyielding.

CONCLUSION

Kyai's influence on her children's lives can be inferred from some of the findings presented in the research. Parenting Kyai is especially important for parents who educate their children and need more help from their children's caregivers. Look at the psychological aspects of children, individuals are very difficult to manage and feel alone without parents due to less than optimal parenting. The Prophetic Authority Parenting Kyai is a blessing for parents who want to teach their children about Islam in accordance with the Quran and Sunnah and what Muhammad did through four traits Siddiq, Amanah, tabligh, and fathanah, with more compassion in educating, teaching, and guiding them. While Kacts guides the Prophetic Pattern, Authoritative Parenting in the Prophetic Pattern, Kyai provides figures of determination, firmness, social indoctrination, guidance, supervision, and teaching for his daughter from prenatal to postnatal spiritual deepening. Parents who simply relocate without educating their children can be difficult to educate. This proves that Kyai Parenting Pattern has become an urgent point for children. However, it turns out to be a lesson in how to best educate and guide children in each family and how to instil positive Islamic values while also helping them grow and develop.

As a result of this research, the results of similar studies on parenting patterns could be affected. This study shows that the typical pesantren parenting patterns are reflected in the pattern of mindful parenting based on prophetic values. Even in the early stages of a child's life, there is a tendency toward this kind of parenting. But it begins even before conception, with decisions about a partner and what to eat and drink. After the birth of a child, there is a distinct pattern of parenting that is distinct from the general parenting pattern.

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